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THE LUTHERAN
Witness

Official Organ of The Lutheran Church — Missouri Synod

OUIS, MISSOURI

May 4, 1948

UME LXVII - No. 9

icient Is My Grace

not what the day may bring,
rrow, joy, or tears,
ow Jesus will be there
hare my hopes and fears.

He'll watch though dark the way,
never tires or sleeps,
elessly, where'er I be,
nder vigil keeps.

know what He has planned,
and I cannot trace,
I can hear Him say,
cient is My grace,"

the time of trouble call
Me, I'll see you through."
sends me joy through pain,
do the same for you.

to know that He is near
ght as well as day
our losses and our gains
guide us all the way.

Ariz. MARIE C. TURK

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
LIBRARY

The Lutheran Standard, official organ of the American Lutheran Church, recently reached a circulation of 78,500, recording a gain of 11,200 in one year.

Mrs. Catherine Brown, who recently died as a member of St. Paul's Ev. Lutheran Church, Washington, Pa., at the age of ninety-two, was a great-granddaughter of George Wyth, one of the signers of the Declaration of Independence. She was confirmed by the Rev. Arnold Gross at the age of eighty-four.

Literary aspirants among our readers should be interested to learn that Zondervan Publishing House, Grand Rapids, Mich., has announced a $2,500 Christian Biography and/or Missionary Book Contest, closing April 30, 1949. The first prize is $2,000. Only manuscripts with a minimum of 40,000 and a maximum of 75,000 words will be considered.

Faith Congregation, Ukiah, Calif., has purchased a surplus Army Chapel from the United States Government for $235 and is using the salvaged material to construct a building designed to harmonize with their planned future log-cabin church. Members made about eight trips with their own trucks to Santa Rosa, sixty miles away, to dismantle and move the lumber and materials to the new location. When no longer needed for church purposes, the building at present under construction will be used as a parish hall. Mr. Louis C. Marting, student vicar from our St. Louis Seminary, is serving the new congregation at the present time.

Our Synod's radio station KFUO has added to its staff Mr. E. F. Schoenleber as its new Director of Music. Mr. Schoenleber has a splendid background for this position. He has taught in Christian day schools, served on the KFUO Radio Committee for several years, and studied music at Concordia Teachers College, River Forest, Ill., at Akron University, Akron, Ohio, and at Washington University, St. Louis. In addition he has studied music privately under a number of prominent teachers.

The importance of our Church's work among students at colleges and universities is receiving additional recognition by the creation of two full-time student pastorates. *The Lutheran Student Pastor,* organ of the Student Service Commission of the Lutheran Church — Missouri Synod, reports that the Southern California District Mission Board has created a full-time student pastorate in Los Angeles, Calif. The Atlantic District has done the same for Greater New York. The latter position will be filled by Pastor Richard Klann, former Army chaplain, who first served in the area on an experimental basis.

Group of Orphans and Deaconesses at Dziengielow, Poland
The sister-in-chief, standing, is Januta Gerke. There are 104 orphans aged 2—13 at the home, and they are all clad by the gifts received from the Missouri Synod

Individual members and organi of Our Savior Church, Detroit, recently presented the Rev. L. B. heimer, D. D., who had served th gregation for a number of years, purse of $500 on the occasion seventy-sixth birthday. The ver doctor is now living in retirem St. Louis, Mo.

Mr. and Mrs. Charles Sternberg, view, Ill., on Feb. 5 celebrated sixtieth wedding anniversary. Thei are eighty-three and seventy-nine r tively. Both have been members local Immanuel Lutheran Congre

Mr. and Mrs. Charles Sternberg

since its organization seventy-one ago. Mr. Sternberg held the off elder for forty-five years and for th five years has been honorary elder. ing the last year Mr. Sternberg has in failing health, but prior to that r of the couple knew a day of sickne

Faith Ev. Lutheran Church, Lo geles, Calif., through its Women's tian Life Guild, is continuing its w sending packages of food and cloth needy European families. So far a of about seven hundred parcels, weighing twenty-two pounds, have mailed. Postage in a recent amounted to $179. That the serv appreciated is indicated by the lett gratitude which are received at th of about fifty per month.

The Indianapolis Lutheran Lay Eighth Annual Retreat, April 3 and Turkey Run, Ind., State Park Inn attended by 109 men, including la guests from Columbus and Bloomi Ind., and Decatur and Peoria, Ill. were four speakers, two of them la Mr. Albert Brethauer spoke on "H Apply the Principles of Christiani Employer and Employee Relations Dr. Walter E. Bauer of Valparaiso versity on "What Is Lutheranism?"; Eickhoff on "Are Our Local Lut Churches Mission-Minded?," and Rev. Curtis C. Stephan, Student at Bloomington, Ind., on "Missions Campus." Each paper was followed open forum. G. V

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May 4
1948

THE LUTHERAN Witness

Volume LXVII
No. 9

Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER; W. G. POLACK; G. V. SCHICK; R. R. CAEMMERER; L. W. SPITZ

Editorial

Re: Changing Name of Synod

Synod in 1947 resolved to adopt a new name: "The Lutheran Church — Missouri Synod." (Cf. *Synodical Proceedings* 1947, page 447.) This constituted an amendment of the Constitution, Article I. Therefore this amendment, according to Article XIV, had to "be submitted to the congregations of Synod by means of three announcements in the official synodical organs within three months after the close of the convention." A one-third vote of the congregations would have been necessary to defeat the amendment. The required time for such votes was allowed. The six months after the last publication were up on April 7, 1948. By that time only 302 votes had been received by the Secretary. The amendment therefore becomes effective at this time. The official name of the former Evangelical Lutheran Synod of Missouri, Ohio, and Other States now is: The Lutheran Church — Missouri Synod.

M. F. Kretzmann, Secretary of Synod
Kendallville, Ind., April 8, 1948

everent Jesting

In the *Saturday Evening Post* of Jan. 24 a writer in rring to the Last Supper employed flippant language. number of readers severely criticized this slight of a red ordinance, whereupon both author and editors apol- ed. Such an occurrence should remind us Christians n that jesting about holy things is not only in bad taste, foolish and sinful. God forbids jesting which is not venient, Eph. 5:4. Moreover, when Paul tells us that are to think on those things which are pure and of good ort he indicates that our Lord expects us to avoid foolish ch and jesting which even cultured people recognize ut of place, just as that heathen author Cicero writes: things so serious there is no place for jesting." * True does not forbid all jesting. There is a time and place laughter, and it has well been said that we must retain sense of humor. But there is also some truth in what has said, namely, that we may easily discover the racter of a person by noting what he considers matter jesting. To some it may seem a small matter, but ember: "Dead flies cause the ointment of the apothe- to send forth a stinking savor: so doth a little folly that is in reputation for wisdom and honor," Eccl. 10:1.

S.

* For the sake of those of our readers who can appreciate original, we quote the *ipsissima verba: "In rebus tam ris non est iocandi locus."*

Expectation

Next Sunday is called Exaudi, from the Latin opening of the Introit: "Hear, O Lord!" This Sunday, lying between Ascension and Pentecost, is also called "Expectation Sunday." The thought is this: The Lord has gone up into heaven. He had promised His disciples that though He would leave them, He would not leave them comfortless. "I will send the Comforter." They therefore lived in expectation of the fulfillment of this promise.

We, too, look forward to Pentecost. We need to be reminded of all that the Holy Ghost, the Comforter, means to us. So this is also a time of expectation for us, and our prayer is one of confident assurance that God will hear us when we seek His face, for He is our Light and our Salvation. We have nothing to fear. In that spirit we join in the Introit for next Sunday:

Hear, O Lord, when I cry with my voice: Hallelujah!
When Thou saidst, Seek ye My face, my heart said unto Thee, Thy face, Lord, will I seek: Hide not Thy face from me. Hallelujah! Hallelujah!

W. G. P.

The Meaning of Amsterdam

We refer to the World Council of Churches scheduled for Amsterdam, Holland, Aug. 22—Sept. 4. Regarding the purpose of this conference we find conflicting statements in the official literature.

From the Executive Secretary of the American Committee, Rev. Henry S. Leiper, we have received a release which not only finds in this meeting "an expression of that great vision of Christian community that 'ye may be one,'" but declares that the Christian churches will hear at Amsterdam "a 'sound from heaven' such as came to that first tiny group in Jerusalem at Pentecost." Not that all conflicts will be eradicated and all cleavages closed. But there will be a consciousness of "one encompassing Christian spirit that will fill Christians throughout the world as the Holy Spirit filled those who met at Pentecost." When one considers the differences regarding the very fundamentals of Christianity represented by these delegates, such claims are simply fantastic.

Dr. Visser 't Hooft, General Secretary of the World Council, writing from Geneva, warns against the notion that the churches are coming to Amsterdam with the thought of being absorbed "in one single, unified World Church." "They are not setting up a centralized organ to speak and act in their name. They are not planning to create an ecclesiastical parallel to the United Nations." There will be a frank discussion of differences, existing even in important points of faith, "formidable differences." The challenges which the

convention is to meet are worded thus: "Is the Church living up to its calling? Is it rendering a clear witness? Does it proclaim and exemplify the Lordship of Christ in society? Is it a force of justice and reconciliation in international life?" The letter then acknowledges once more "the sorrow of disunity."

Dr. John R. Mott of the American Committee in another release to the press declares that "the World Council of Churches in no sense seeks to dominate or control the Churches but to serve them and to bring their distinctive and united contributions and influence to bear upon the unsolved problems of the present fateful hour." He does not undertake to predict any particular action or outline any specific purposes.

Miss Jean Fraser, Secretary of the Youth Department of the World Council of Churches, cautions against a misunderstanding that might arise through differing understanding of the word "ecumenical" in different parts of the world. She says: "It does not mean the same thing as interdenominational or multi-denominational, though that may be implied; it does not mean the same thing as international. It means the church in any one place acting as representing the-church-throughout-all-the-world. Therefore it means increasing knowledge of others who claim to be churches; therefore it demands common action by the congregations in one place; but above all it means to be the responsible witness to Jesus Christ, responsible not only in that place, but also for the world-wide mission of Christianity."

With some leaders in the movement denying the deity of Christ, the doctrine of propitiation through His atoning blood, the doctrine of justification by faith, the deity of the Holy Spirit, the bodily resurrection of Jesus Christ, we are wondering how much opportunity there will be to give Biblical content to "witnessing for Christ" and the "mission of Christianity." G.

Christ-Centered Sermons

In teaching our theological students the art of preaching we tell them that every sermon should be Christ-centered, which means that every sermon should guide the hearers to Jesus and His salvation. One reason for so doing may be well learned from an incident in Moody's life. The incident is thus recorded in the February issue of the *Moody Monthly:* "Moody expected results, but it took a drastic lesson to teach him the necessity of giving immediate invitations. He had spoken to the largest congregation he had ever addressed on the subject: 'What shall I do with Jesus, which is called Christ?' At the close he recommended that his audience think well about the message until the following Sunday, when he would speak on the cross, and they could decide what they would do with Jesus. Within a few hours, Chicago was in flames, and Moody never saw that congregation again. He exclaimed, 'What a mistake! I have never dared to give an audience a week to think over their salvation since.'" J. H. C. F.

The Synodical Conventions of 1948

The article contributed to this issue by Dr. Fritz should be read by all our laymen attentively and, we would say with strong emphasis — prayerfully. The weighty considerations there set forth should be present in the mind of every delegate as he travels to his District convention, and the rest of us, who remain at home, should not fail to send an occasional petition heavenward on behalf of these important gatherings. To no small extent the success of our synodical endeavors during the next 12 months will depend on the attention and consecration which our delegates — and many of these are laymen — will bring to the business of our District conventions.

While we are on the subject, we venture the hope that our laymen will duly appreciate the efficient manner in which our synodical meetings are conducted. Those of us who have attended meetings of professional and scientific congresses, conventions of those representing commerce and trade interests, also larger religious gatherings, will testify to the magnificent job which our District leaders are doing in the arrangements for these conventions and in the conduct of the business transacted. The triennial national conventions of our Church are the training ground for the responsible when the Districts meet. Gaze at the volume of 800 pages recording the proceedings of the Chicago meeting in 1947, and consider that this enormous amount of business, touching every phase of synodical work, was accomplished in less than ten days of sessions, and was accomplished without haste and confusion. This is due, of course, largely to the unique qualities of parliamentary skill and the powers of concentration possessed by our President, Dr. J. W. Behnken. But all who attend these national conventions soon become aware of the contributions made through the technical arrangements which the convention committees have been planning more than a year in advance. Similarly, our District conventions are planned with elaborate attention to detail and surpass any meetings which this writer has knowledge in their clear presentation of recommendations by the floor committees to the delegates. A great earnestness, born of a solemn purpose to do the Lord's will properly, pervades the sessions, and the unity of the faith which animates our Synod is evident in the truly fraternal spirit in which also matters in which differences have appeared are settled in committee and on the floor. To be a delegate to such a meeting is indeed a rare privilege. God bless our conventions of 1948! G.

Important Decisions

Right now is the time when many of us will have to make important decisions. Many of the children who have been confirmed in our churches are giving thought to their future careers. At our colleges the scholastic year is drawing to a close. Many will have to decide whether to continue their studies. Those who graduate from our higher institutions of learning must make decisions of considerable consequence. No doubt many of our young people will have to decide upon the future husband or wife. What are Christians to do when a serious decision is to be made? The first thing they are to do is to be sure of God's grace, blessing and guidance. In God's Word and Sacraments God Himself tells us how He feels towards us. Those who go to Him confess their shortcomings, and accept His mercy offered in His Word and Sacraments may be sure of His blessing. Then most of our young people also can discuss questions with their parents or pastors. Need I add that each one is to pray earnestly for guidance and help. The Lord's Prayer, if rightly understood, is an excellent prayer for one who is faced with a momentous decision. Our *Hymnal* also contains beautiful stanzas which help us to express our submission to God and our prayer for His direction. Let us use those means and then: "Be not afraid, only believe." Mark 5:36. S.

ynodical Conventions – e Layman's Opportunity

By J. H. C. FRITZ
St. Louis

ast year our Synod held its Cen- al meeting at Chicago. Our Synod s every three years. In the in- ening two years the thirty-four icts of Synod meet. Two of these icts are in South America, the s in the United States and Canada. t of these Districts, the place and of their conventions, and the es of the essayists and their topics published in the LUTHERAN WIT- issue of March 23. By permis- of Synod, a new District, the y-fourth, called the Florida- gia District, was organized in uary of this year. It held its ing at Orlando, Fla. The other icts will meet in the course of the three in May, seventeen in June, in August, one in September, and in October. These District con- ons are attended also by the Presi- of Synod or by one of the Vice- idents, in order that these officials ynod may keep themselves in- ed in reference to the work of the idual Districts. To these District entions every congregation or par- ends its pastor and one lay dele- The lay delegate should be a who can well represent his con- ation, carefully consider the busi- before the convention, use good ment in speaking and in casting ote, and then report to his con- ation upon his return home.

t the District conventions an es- on some doctrinal subject or some ect pertaining to the work of the ch is read and discussed. At the entions this year such topics will liscussed as "The Priesthood of evers," "The Lord's Supper," "The rine of Election, a Motivation for tification," "Christian Liberty," perty and Labor in the Light of otural Teaching," "The Bible in otural Teaching," "The Bible in the e, the School, and the Church." hese District conventions are of t importance for the Church be- e of the benefits which may be ved from them. They help to keep doctrines pure, the life of the stians right, and the Church ac- in its work of expanding Christ's dom. What are the doctrines of Word of God, and how are these to pplied in the life of the Christian the work of the Church? When stians grow weary of discussing question and its answer, or, in other words, when they lose interest in the Word of God, spiritual decay has already set in. Let that never be said of us. Let us rather say with the Psalmist: "I will meditate in Thy precepts and have respect unto Thy ways. I will delight myself in Thy statutes; I will not forget Thy Word. Thy Word is a Lamp unto my feet and a Light unto my path." Ps. 119:15, 16, 105.

Our District conventions are also important from another viewpoint: they are an application of the Scriptural doctrine of *the priesthood of all believers in Jesus Christ the Savior;* they are a practical demonstration of *the priesthood of believers at work.* Glorious names given by the Lord to Christians in the Bible are expressive of their high calling and their great privileges, duties, and responsibilities, such as "saints," "the elect," "the children of God," "heirs of God and joint heirs with Christ," "the salt of the earth," "the light of the world." So also Christians are called "a royal priesthood," 1 Pet. 2:9.

The priests in the Old Testament were men with special prerogatives; they ministered in the sanctuary before the Lord, taught the people of God, inquired for them the divine will. There were ranks among them. The chief pontiff was the high priest, and he alone once a year, on the Day of Atonement, was permitted to enter behind the veil into the Holy of Holies. The priests of the Old Testament were intermediaries between God and man. All this was prefigurative and found its fulfillment in Christ. When Christ, the true High Priest, had come, the Old Testament priesthood was abolished. In the New Testament *every Christian is a priest.* Since Christ has "by His own blood entered in once in the holy place, having obtained eternal redemption for us," Heb. 9:12, we need no other intermediary; every Christian now has direct access to God and may "come boldly unto the Throne of Grace," Heb. 4:16. But the Christian has not only rights and privileges, but also duties and responsibilities. What God has given to His Church, is given to every Christian: His Word and Sacraments, the Office of the Keys wherewith to open heaven to penitent sinners and to close heaven to impenitent sinners, and the right and duty to call ministers and teachers. The ministers, or pastors, however, do not form a separate class or have a higher rank among Christians, but through them the functions of the priesthood of believers are publicly carried out, in order that everything may be done decently and in order, the Lord Himself having given the necessary directives. Pastors and teachers in the Church are first among their equals.

But this arrangement does not excuse the individual Christian from performing his priestly functions in building up Christ's kingdom in this world by means of the Gospel. Therefore in our congregational meetings at home, as also at our conventions of Synod and its Districts, our laymen should exercise their priestly functions together with their pastor: they should ask questions, speak, discuss, judge, vote. Our church body is not a "priest-ridden organization" in which the pastors have "all the say" and the laity none. Both should be subject only to the Lord and His Word. Says the Savior: "One is your Master, even Christ; and all ye are brethren," Matt. 23:8. With these words of our Savior in the minds and hearts of all who attend our District conventions, the Lord will make these a great blessing for our entire Church body and for the Church at large.

How can I Have a Better Congregation?

II

Working at Brotherhood

The fellowship of a Christian congregation is usually supposed to be a part of its recreational activities. The fellowship is the fun of church work; fund raising, churchgoing, evangelism, are the labor. This division is faulty. Fellowship is a goal of church work as well as a tool. And fellowship is a gift which Christians have to work for.

Fellowship is simply love in action. Love is the love of God Himself at work in the Christian, guiding and driving him to be for others. Where that love is rich, there the fellowship is strong, and there the fellowship causes the individuals to take hold of common tasks with a will. There it is not at all merely a leisure item, but it is the very mold and measure of the church at work.

This fellowship, however, faces the constant threat of decay. World and flesh threaten at every moment, with the symptoms of the old flesh still alive in the individuals. Hence gossip and bickering, self-seeking and pride, can at any moment disrupt and weaken the fellowship. St. John told the church of Ephesus that its passion for the truth, and its endurance in church work, did not prevent it from losing the first love (Rev. 2:1-4).

In actual practice two activities have to go side by side in order to keep the Christian congregation a brotherhood alive in the body of Christ. The one is that it ceaselessly draws on the love of God in Christ Jesus through the story of the Gospel and the forgiveness in the Sacrament, in order to keep the ties of fellowship strong and useful. The other activity — and it, too, needs to be unremitting — is that the congregation applies itself to the positive tasks of love toward its own members. The people of the parish have to keep St. Paul's priority in mind: "*especially* unto them who are of the household of faith" (Gal. 6:10). It is easy in church work to put buildings before people, campaigns before people, the people *over there* ahead of the people *here*. This priority grants no license to become loveless to anybody in the world; but it does demand that we think of the field of our love as being in first place the next person, the neighbor—the well-known wife or husband or child, the well-known pastor, the well-known neighbor or church member. When they are well known, we sometimes neglect to think of them as objects of love. The family circle tends to drop the simple courtesies of thoughtfulness for the next person, because the members know each other so well. The pastor takes his members for granted or they him, because all are with each other so often and their problems are not crises at all, but stale, everyday events that merge into the background of life. Here is the chance for fellowship to come into its own; not simply by way of social activity, but by way of the thoughtfulness, kindliness, intensity of concentration upon the need of the next person, the qualities that mark love in action.

The Golden Goal

This is not a cheap matter. Our day is taking the Christian Church more lightly than ever before. We love to put the blame for this fact on the people of the world. It does not belong there altogether. What *is* many a supposedly Christian parish worth, and why *should* a person want to join it — a parish with its strife and spiritual lethargy and merely nominal adherence to a shriveled body of ritual? If our churches are to be what the Lord Christ planned them to be, namely, lights in a dark world and spearheads of the Kingdom's progress, they will have to have more light themselves, and they will need to be genuinely headquarters of the Kingdom. That they will become as with the help of the Spirit and His tools they increase their love for each other and their fellowship in Christ.

To sum it up —

"I thank my God upon every membrance of you, always in e prayer of mine for you all making quest with joy, for your fellowshi the Gospel from the first day now, being confident of this very t that he which hath begun a work in you will perform it until Day of Jesus Christ, even as it is for me to think this of you all bec I have you in my heart; inasmuc both in my bonds and in the def and confirmation of the Gospel y are partakers of my grace . . . this I pray that your love may abo yet more and more in knowledge in all judgment." (Phil. 1:3-9.)

R. R. C

La Mies Es Mucha

By W. H. BE
Austin, Tex

A few weeks ago I received a letter from a Spanish-speaking friend of mine in which he used the words I placed at the head of this article, *la mies es mucha*. You know these words in English: The harvest is plenteous. I appreciated this quotation on the part of my friend. It showed that he reads his Bible and that he has looked about and found that in the Spanish-speaking world also the harvest is plenteous.

I have often wondered why the vastness of this field is not more generally recognized by us, as it is by other churches. Let us look at the Spanish field. We shall not go to Spain itself, the mother country of Spanish, nor to its dependencies in Africa, nor to the Philippines, in considerable areas of which Spanish is also spoken. We shall confine ourselves to the Western Hemisphere, right here at home.

With the exception of Brazil, Spanish is the official language of all of South America, totaling 46,000,000 souls. The Central American countries, including the Canal Zone, all Spanish, have a population of 8,150,000. In the West Indies, Spanish is spoken by about 7,800,000. Mexico, of which the official language is Spanish, has a population of at least

After Services in the Spanish Mission McAllen, Tex., 1946

20,000,000. Spanish is the official and tional language of more than 81,00 people south and east of the Rio Gr River.

But we must not imagine that t are no Spanish-speaking people nort this great river. It is but natural there should be, for the States just r of Mexico, namely, Texas, New Me Arizona, Nevada, California, were, hundreds of years, par Mexico and used the Spa language.

I have never determ the number of Spanish-sp ing people in the other S just mentioned, but as Texas, I know the num it is a good 800,000. Mo the people in New Mexico Arizona speak Spanish I know that, especially Southern California, there thousands upon thousands depend upon Spanish a means of communication.

Nor is that all. I f thousands of Spanish-sp ing people in Colorado. Chicago some years ago I on a bulletin board in a road station a call for 1 Mexicans to work on the road. In New York City t are hundreds of thousand Cubans and Puerto Ri

Part of Spanish Vacation Bible School, Santa Ana, Calif.

panish Language Study Group
Concordia Seminary, St. Louis

a mies es mucha, the harvest is
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are we doing about this harvest?
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Spanish Lutherans
s of Trinidad Church, San Antonio, Tex.

very much like to fill these vacancies, and open other very promising fields. But we are handicapped. We must first find men willing to enter this kind of work and then we must give them time to train themselves in the language.

We are trying to train men. At our Concordia College, here at Austin, Spanish is being taught as an elective course. Austin is the place in which to do this, for it has a certain Spanish atmosphere. We have a Spanish mission right in Austin, and we can get teachers here who really know Spanish and can therefore teach it effectively. At the same time, there is an organization among the students at the St. Louis Seminary, called the Spanish Club, the purpose of which is to cultivate the knowledge of Spanish. Anyone who has taken the courses offered has quite a start in this beautiful language.

We also try to get students to teach school for a year in our Spanish missions in Texas, even though perhaps they do not know any Spanish when they arrive. But we are hopeful that in the course of the year they will get the atmosphere, acquire a certain amount of Spanish, and be ready upon graduation to enter the field. We hope to fill two of our present vacancies in Texas from the class leaving St. Louis this year. But what about our remaining vacancy? What about the other opportunities in Texas and in other Spanish areas?

Truly, while the harvest is plenteous, the laborers are few. Therefore I say regarding the Spanish field: "Pray ye therefore the Lord of the harvest that He will send laborers into His harvest."

Typical Family of Migrant Workers
McCook, Tex.

The Church Moves Forward in Latin America

By DR. F. C. STREUFERT, Secretary of Missions

II

Panama

On February 13 I left Buenos Aires by plane. Words are inadequate to describe the majestic splendor of God's creation as seen from a plane soaring high over the Andes. Across the mountains and rolling planes of Chile, Peru, Ecuador, and Colombia we flew until I again stepped on *terra firma* in Balboa in the Canal Zone. Here, under the able leadership of Pastor A. Wagner (who, however, has now accepted a call to North Hollywood, Calif.), we have a thriving congregation of 115 communicants. It was a real inspiration for me to address this group of consecrated fellow Christians in their regular Sunday service and to note the eager faces of the 50 Sunday school children who were in attendance. — The activities in Balboa are under the guidance of the Armed Services Commission.

The Balboa congregation recently succeeded in getting the government to designate a plot of ground to them for a place of worship. And what a strategically located spot it is — right in the heart of Balboa, on the Inter-American Highway, opposite the Y. M. C. A. and a number of government buildings! A beautiful place of worship, together with a service center and a parsonage, will be finished in a few months. $30,000 was appropriated for this purpose from the Peace Thankoffering, the Army and Navy Commission adding a considerable amount to complete the complex of buildings.

The mission in the Canal Zone is an important link in the long chain of mission stations which our Church has opened — extending from Alaska through Canada, down through North America, Mexico, and Central America, all the way to Argentina. May God grant us a strong congregation here at the crossroads of the world.

Director Streufert, Pastor Wagner, and Soldiers in Village of Panama Interior

Guatemala

From Panama I flew to Managua, in Nicaragua, where I was joined by Pastor Robert Gussick, our missionary to Guatemala. Soon we were in beautiful Guatemala City, where Pastor Gussick has been pioneering since August of last year. He now preaches regularly to attentive groups in Zacapa, in Puerto Barrios, and in Maguey. The work in Guatemala City will be begun shortly.

If only all of our members could spend a day or two with one of our missionaries who are blazing the trail for Christ in virgin territories, there would be no need for the Church to plead for funds for its mission treasuries. These men are representing *us* — and their support is our responsibility! In February of this year a student vicar, Mr. Clarence Kuehn, who can handle the Spanish language, was sent to Guatemala to assist Pastor Gussick in his arduous labors. Soon we shall have to place another full-time man into this important field.

San Blas Indians, Panama Republic

Mexico

From Guatemala I flew to Mexico City, where we have two energetic workers in the persons of Pastor C. Lazos and Pastor B. Pankow. Pastor Lazos has been ministering to our Mexican congregation of 72 communicants, almost all of whom he himself has confirmed. At present he is instructing 14 adult "catechists," who will help him in his missionary program.

A late and very encouraging development is the *kindergarten*, which now has an enrollment of 92 children, taught by four lady teachers. Pastor Lazos has been very successful in gaining the parents of these children for his adult instruction classes, having recently confirmed 14 adults who were reached in this way. Plans call for an expansion of this kindergarten into a Christian day school.

While in Mexico City, I was delighted to see the completed first unit of the new church, erected by our English-speaking congregation under the leadership of Pastor B. Pankow. This fine building was made possible by a grant from the Peace Thankoffering. According to Mexican law, all church buildings must be turned over to the government before permission can be secured to hold public worship. Our English-speaking congregation is now in the process of securing this permission and looks forward to a special dedication service in the very near future.

From Mexico City to Monterrey — the Chicago of Mexico! Here we also have a growing Mexican congregation under the care of Pastor Felix Segovia. This group now worships in a rented dwelling in a location which is conducive neither to quiet worship nor to missionary progress. From funds supplied by the Lutheran Women's Missionary League a beautiful chapel will soon be erected.

Here, in Monterrey, we also hav new *Instituto Concordia de Mexico*, f training of a native Mexican mi Prof. Fred Growcock is doing fine at the *Instituto*, laying firm found for the future growth of our Chur our neighbor republic to the south present 6 students are preparing selves for the holy ministry at this s which is less than one year old. I a source of much encouragement to see how both Prof. Growcock and Segovia, who in addition to his pa and missionary duties edits our S *Noticiero*, are applying themselves t tasks with selfless devotion.

Home

On March 12 I stepped out of my at the St. Louis airport, having flow tween 15,000 and 16,000 miles on bu for the Kingdom. By using the I saved at least 45 days in travel. though I had covered vast distance had passed through many different tries and climes, although I had people of many different nationalitie vastly different backgrounds, I coul but reflect upon the oneness of the C as the Bride of Jesus Christ, her Across mountaintops, hills and va across the vast expanse of water, and air, the Church can join its m voice and sing: "Blest be the tie binds Our hearts in Christian love!"

May God preserve this oneness o beloved Church — in every land and clime — and may we march tog shoulder to shoulder, toward ever gr triumphs for our King!

May Anti-Semitics Claim Luther?

By E. G. SCHWIEBERT, Wittenberg College, Springfield, Ohio

(EDITORIAL NOTE: The following analysis of Luther's position on the Jews was first written as a letter in reply to an inquiry regarding a recent circular announcing the imminent republication of Luther's tract "The Jews and Their Lies." The author teaches in the Department of History at Wittenberg College (ULC) and is president of the American Society for Reformation Research.)

Luther's first published statement regarding the Jews (1514) followed the persecution of John Reuchlin, when a wave of anti-Semitism spread over Central Europe which was shared by Luther. (Enders I, 15/ff.) As he matured i theological studies, his tolerance incr He learned how much the Papal C had abused the Jewish race, and he from bitter personal experience what treatment could mean. Therefore in he decided to write a tract on the birth of Christ by means of whic hoped to convert the erring race t Christian religion. The result wa beautiful tract "That Jesus Christ born a Jew." (*Weimar Ausgabe* 314 ff.) The tract had a secondary

Pastor Robert Gussick with His Spanish Confirmation Class in Guatemala

Group at Service in Puerto Barrios, Panama
These are English-speaking Spanish and Negro natives

which was to refute the charges made at that time that Luther's ing denied Christ's miraculous birth. this tract Luther displayed a real nitarian spirit, hoping to show the what Christianity was really like. ointed out that no one would have a Christian without this race of t. He also gave an Old Testament sis of Genesis 3:15 ff. to show that in se Abraham and his followers were tians in that they believed in the g Messiah. In Abraham's seed all ations would be blessed. If the Jews ned to Christianity, they would but cepting the faith of the Old Testa- fathers. Luther further pointed out the Old Testament prophecy of the uction of Jerusalem which was to v the coming of the Messiah had been ed; therefore it was foolish to con- to await the Messiah. Mackinnon s the conclusion in *Luther and the mation*, IV, 194—195:

we would gain them, we must treat them fter the Pope's law, but exercise towards the law of Christian love and show them ndly spirit; allow them liberty to work arn, and leave them scope to live with mong us, and hear and see our Christian ng and life. If some are obstinate, what it matter? We also are not all good ians. I will leave it at this until I see I have effected. God grant us all His Amen.

is kindness did not meet with a like tion. Rather, the Jews walked in old ways, paying little attention to nvitation to fellowship in the Gospel. ually, as Luther learned about their de toward the Gospel, his kindly gs turned to distrust. In 1532 he l of their missionary efforts among Moravians and received other evidence eir unrelenting antagonism to Chris- y. The *Table Talks* of this period d several outbursts against some of Jewish practices. He was greatly ted to learn that three Rabbis whom ad shown special favors had insult- referred to his Christ as a "crucified it." In another instance, Joseph eim, the leader of the Jews in Sax- tried to enlist Luther's sympathy and support to prevail upon the Elector of Saxony to relax his mandate of 1536 forbidding Jews in his territory. Luther then commented (1537): What use is there favoring these rascals, who are always working mischief among the people in materials and body and attempt to win many Christians to their superstitious teachings.

His next written material on the subject appeared in 1538 in the form of a letter to a friend and titled *Against the Sabbatarians*. While still hopeful of converting the Jews, the article was more argumentative than conciliatory. (Enders, XI, 340.) The article evoked a reply, which Luther received in 1542. According to the *Weimar Edition*, in the article Luther said: "A Jew in a dialogue with a Christian twisted the Scriptures and recast them to destroy the foundation of the Christian faith." Luther was very angry and, as was consistently the case with him whenever Christ was vilified or the Gospel denied, his anger boiled over in righteous indignation. He dashed off a rejoinder, *On the Jews and Their Lies*, which appeared in January, 1543. According to Mackinnon, Luther "gave full blast to his wrath and lapsed into his most vituperative style." His article reveals that Luther had now abandoned all hope of reclaiming the Jews and wrote solely to warn the Christians against the dangers of association with the Jews. This outburst was followed by another in March, 1543, which sought to refute the Jewish claims that Christ performed His miracles by the aid of magic and that He was not a descendant of David.

A third article appeared that same year, *On the Last Words of David* (*W. A.*, 54, 28 ff.), in which Luther again treated in calm and scholarly fashion the divinity of Christ and the doctrine of the Trinity. This was to be his last publication on the subject of the Jews, for, already old and ill, he died three years later.

The claim that any of these works is rare is not supported by fact. The first German edition of the tract *On the Jews and Their Lies* was printed by Hans Lufft in 1543. Two copies, which were run misdated as 1542, are in *Hof- und Staatsbibliothek* in Munich. The work is also in the *Knaakesche Sammlung*, in Berlin, Dresden, Hamburg, Heidelberg, Munich, Stuttgart, Wernigerode, Wolfenbuettel, Zuerich, and London. This text was reprinted in the *Erlangen Ausgabe*, 32, 99 ff. A second edition is also available in many places, Berlin, Dresden, Wernigerode, Hamburg, Koenigsberg, Wittenberg, Wolfenbuettel, and London. A third edition appeared in 1613. The Latin translation is also in Berlin, Dresden, Greifswald, and Hamburg. The document has been reprinted in editions of Luther's works from the very first collection in the *Wittenberger Ausgabe* (1552), 5, 454—509; *Jena Ausgabe* (1558), 8, 54—117; *Altenburg Ausgabe*, 8, 208—274; *Leipzig Ausgabe*, 21, 544—614; Walch, 20, 2312—2528; *Erlangen Ausgabe*, 32, 99 ff.; and *Weimar Ausgabe*, 53, 417—552. For those who do not have access to these volumes or who do not read German and Latin, a very good and fairly detailed exposition of Luther's views on the Jewish problem is given in English by James Mackinnon, *Luther and the Reformation*, IV, published by Longmans, Green & Company, 1930.

Why Luther Broke with Rome

At the Ohio Pastors' Convention, Dr. E. G. Homrighausen of Princeton Seminary spoke on the subject: "Why Luther Broke with Rome." He said: "Luther did not break with Rome so much as Luther discovered the real nature of Christianity in the church of his time and reformed the church according to the Word of God. Luther was no sectarian who started a new church, and he was no conformist who remained in the church even though dissatisfied. He believed he was a member of the real church to his death, and that the church of his day had defected and was no longer a true church."

(*Lutheran Standard*)

"Each One Reach One!" Slogans May Wear Out but the Spirit of Sustained Interest in Missionary Activity is Unabated

t membership classes at Van Wert, Ohio, Rev. W. H. Moeller, pastor, and at Antigo, Wis., Rev. Arthur F. Fergin, pastor, are evidence of what is done in small towns and in old fields. Van Wert, still worshiping in an unattractive chapel, is about to build a $100,000 church. Antigo has ond adult class of 17 within 12 months. Six were baptized prior to confirmation; the oldest couple, who were both baptized and confirmed, 34 and 76 years old; one had studied two years for the ministry in the Congregational Church; 4 were Catholic, 3 Methodist, 3 Baptist, 2 Lutheran by infant Baptism, and 4 claimed no previous church affiliation

Christian Youth Call

Proclamation

1. WHEREAS, *Synod resolved "that we encourage the Board for Young People's Work and the International Walther League to continue the development and expansion of their program for professional leadership training schools"; and*

2. WHEREAS, *The critical days in which we live make it the more urgently necessary to put forth every effort to keep youth with the Church; and*

2. WHEREAS, *Synod's Board of Directors granted the request of the Board for Young People's Work to emphasize the importance of young people's work on the occasion of the Walther League's Birthday, Sunday, May 23, by a Christian Youth Call; and*

4. WHEREAS, *Special funds are necessary to arrange Christian Growth Conferences and Lutheran Service Volunteer Schools;*

Therefore the undersigned herewith proclaims Sunday, May 23, as Christian Youth Call, the Sunday when congregations in their services may direct their prayerful attention to this important work of the Church and support it also with special contributions.

Oak Park, Illinois, February 19, 1948 J. W. BEHNKEN

The Church Remembers Her Youth

THESE lines are written in the interest of the 250,000 young people of our Church. It is but natural that the Church should remember its youth. The young people of the Church are the flesh and blood of the older members. Parents want to do for their children the best they are able to do. They provide them with an education. They give them training for work in this world. They give their children a start in their household and work, as well as they are able to do it. Christian parents also provide God's Word for their children. They give them a Christian education. They begin early to teach their children the great truths about the Savior. They provide Christian schools for them. Even after confirmation they provide a Christian youth program in their own church.

The years after confirmation are critical years. The growing young people are no longer in confirmation classes and our parochial schools. Unless they are fortunate enough to be students in Lutheran high schools or one of the colleges of Synod, they suddenly find their instruction and environment to be radically different from the days of parochial school and confirmation class.

Many continue to come faithfully to church services and to the Sunday morning Bible classes, and that is as it ought to be. However, an even wider program should be provided for the youth, a program which will include Christian recreation, entertainment, more opportunity for Christian fellowship, discussion of topics of interest to the youth, opportunities for projects in the home community and in wider fields.

It is vitally important that people be trained for leadership in the youth program and that they be given every possible help in this important activity.

Synod recognizes the need of the contribution to the youth program made by the Board for Young People's Work, the Walther League, and other workers. Again and again it has expressed words of commendation and encouragement to continue the work among the youth.

The Centennial Synod passed the following resolution:

"4. WHEREAS, *Great benefits have accrued to our youth from the leadership training endeavors of the Board for Young People's Work in co-operation with the International Walther League, notably the Lutheran Service Volunteer Schools and Youth Conferences; therefore be it*

"Resolved, That we encourage the Board for Young People's Work and the International Walther League to continue the development and expansion of their program for professional leadership training schools.

"5. WHEREAS, *Youth work in our congregations frequently suffers from the lack of financial support; therefore be it*

"Resolved, That we encourage our congregations to support the youth program in every possible way." (Proceedings of the Fortieth Regular Convention, page 332, par. 4 and 5.)

Clarence Pete

The importance of determined efforts in behalf of youth is recognized in other circles also. During January and February of this year the International Society of Christian Endeavor conducted a campaign to increase its membership ten thousand annual members would contribute $10 each for youth program. The International ciety of Christian Endeavor is an in denominational, international, in racial organization operated in the terest of young people. An interes friend offered to double each which was sent in during Janu and February.

The Board of Directors of Sy also recognize the need of help support for the proposed prog among the youth of our Synod, an granted the request of the Board Young People's Work to approach congregations of Synod for an offer for the youth program on Trinity S day, May 23, 1948, the birthday an versary of the Walther League. Behnken has issued a proclamation which he encourages the congregati of Synod "to give prayerful attent to this improtant work of the Chu and support it also with special c tributions."

Your Board for Young Peop Work asks of your congregations give the program for May 23 their s cere support. Perhaps the congre tions will want to analyze their yo program. Special programs may prepared. And, surely, we shall w to bring our liberal offerings.

ese funds will be used to con- the Lutheran Service Volunteer ls, which have been so signally d in past years. Christian Growth rences are to be inaugurated. o-week conference and training for representatives from the cts will be conducted in June of ear. These funds will help to le helpful materials for pastors achers and other leaders.

Yes, the Church remembers her youth. Only the best is good enough for our own flesh and blood, who have been redeemed with the precious blood of the Lord Jesus Christ.

Plan prayerfully and carefully! Give generously!

God bless you, and make you a blessing to our youth!

BOARD FOR YOUNG PEOPLE'S WORK
CLARENCE PETERS, *Chairman*

alther League: Goals and Efforts

FRED P. KLAUSLER, Chicago

r more than fifty years the Walther has carried on organized youth in the Missouri Synod. Within the ears this organized youth activity en accelerated. Thoughtful Chris- ave realized that the Church's youth greater attention. Unless the en- tic interest and support of youth is ed, the future of the Church can be in jeopardy.

at is the Walther League doing to- meet the demands of a troubled and g era? How is it making the n's youth aware of the great task Christian in the 20th century?

haps the most significant effort of alther League in the past five years development of the Lutheran Serv- lunteer Schools. Scattered through- nada and the United States, these s demonstrate to their students how ristian faith can become a vital part eryday living. Students at these s learn that worship, Bible study, ion, and all aspects of church and activity can become real only h Christ. Competent instructors, a eveloped program, and the enthu- support of the students have helped V schools to attract more than 2,000 ts in the past few years. This sum- ghteen LSV schools will attract an sing number of students to enroll er to develop themselves as better rs in the Kingdom.

sely allied to this venture is the Workers' Conference, scheduled for 7 to 18 at Druce Lake, Ill. Here al authorities in many phases of work, group techniques, worship, ama will offer lectures and demon- strations to pastors and teachers and other interested adult youth workers. This Youth Workers' Conference, encouraged by the Centennial Synod, will help to bring to the Church the best techniques for carrying on youth work. The conference is a joint endeavor of the Board for Young People's Work and the Walther League.

Other national projects which are holding the interest of the Walther Leaguers are the summer camps in Germany. So far the Walther League has collected the impressive sum of $4,500 to supply Lutheran youth camps in Germany with sufficient food to enable some 1,800 German young people to attend.

The summer camp program of the Walther League has succeeded far beyond the most conservative estimates. Started in 1923 at Camp Arcadia, Mich., there is today hardly a synodical or Walther League district without a summer camp for youth. Many districts have purchased their own camps. Some districts have enlisted the co-operation of other church organizations to develop these camps. Both young people and their parents recognize now that these summer camps offer the finest type of summer recreation and inspiration under Christian leadership.

The Walther League is also actively engaged in sponsoring studies on Christian stewardship. It has dropped the system of dues to support its program and is encouraging instead proportionate giving to support youth work both in the congregation and on an international basis. It is hoped that thereby our Lutheran youth will become aware of the values of genuine Christian stewardship in every phase of church life.

This year the Walther League is also publishing its new manual, *The A-B-C of Youth Work.* This book will help every youth group in the local congregation to become increasingly active in helping in the many tasks of constructing the Church. Its new topic study series for 1948, "Christ, My Life," has become a "best seller." These topics direct youth's thinking to every area of life and demonstrate how the Christian faith may be applied to any situation or problem. The new program chart of the Walther League emphasizes the centrality of Christ in every activity.

The Walther League's decision to complete the third floor of its Lutheran Youth Building at 875 N. Dearborn, Chicago, was met with a wholehearted response. At the moment negotiations with contractors are under way to begin construction. The Lutheran Youth Building in Chicago is a monument to the unselfish zeal of the Walther League and a dramatic indication of the importance of youth in the work of the Church.

One of the significant projects of the Walther League just in the past few years has been the development of the Wheat Ridge Foundation. One of the features of the Foundation is the medical social work program. Here is a pioneer activity which will ultimately reach into every corner of our church life.

What are the goals of the Walther League? There can be many answers to this question. Perhaps the best answer is simply that the Walther League is endeavoring to make Lutheran youth increasingly aware of the desperate urgency of our time and the need for the Gospel of the crucified and risen Christ as both the motive and power of an effective youth program.

Youth Rally May 23

Sunday, May 23, has been proclaimed by Synod's President, Dr. J. W. Behnken, as a day for the observance of Christian Youth Call. This day, selected by Synod's Board for Young People's Work, is particularly appropriate for such an occasion since it marks the fifty-fifth birthday of the Walther League, Synod's official youth organization. The plan for designating the League's birthday for this purpose has the wholehearted endorsement of Synod's Board of Directors and Co-Ordinating Council.

L. W. Spitz

For many years the Walther League has served Synod well in planning all phases of youth work and furnishing many of the tools and materials for carrying it out. If all young people's societies in Synod would be members of the League, as Synod would have it, and if all young people of the post-confirmation age would belong to such a society, the task of caring for the welfare of our youth would be greatly simplified. This, however, is not the case. Therefore Synod has established other agencies, such as its Board for Young People's Work, to strengthen and to supplement the work of the League. Christian Youth Call is to help make that possible.

The purpose of the Christian Youth Call observance is to arouse all congregations to a serious study of youth work within the home parish and throughout the Church. It is a call for prayerful planning and material support. The immediate and hearty response of all interested agencies and organizations of the Church to the call shows a clear understanding of its purpose and a united determination to make it serve that purpose. The officials of the Lutheran Laymen's League and the Lutheran Women's Missionary League as well as the Board for Parish Education and the Board for Home Missions are urging their members to

achieve an understanding of the religious needs of our young people.

It is only natural that our official youth workers should be deeply interested in any Synod-wide youth effort such as this. Prof. O. H. Theiss, Executive Secretary of the Walther League, makes a plea not only for the youth of the Church, but also for the unchurched youth of our country, declaring:

We cannot be complacent about the work of the Church and certainly not about an effective youth program when the issue between Christianity and paganism is as unmistakably drawn as it is in the contemporary world. We must prepare Christian youth for what may be the final and decisive struggle.

The unchurched youth all around us are a challenge to the faith and love in Christ which we profess. Congregations and youth societies must be made aware of their missionary responsibilities.

Wm. J. Zeiter

In this plea he is joined by the League's president, Mr. William J. Zeiter, who urges a clearer understanding of youth work for the benefit of the individual, of home and Church, and of our community and nation.

But encouraging as all the endorsements of our youth leaders and interested church agencies may be, even more is the love of the Savior, who as a young man purchased young and old with His own blood. He is ever ready to answer all prayers and to bless all consecrated efforts for the welfare of the Church's youth. May He bless the CHRISTIAN YOUTH CALL. L. W. S.

Associated Lutheran Welfare of Washington State

The rapid growth and continuing needs of Associated Lutheran Welfare were stressed at the annual meeting of this Washington State All Lutheran Welfare Agency in Seattle on Feb. 16. Pastor R. Spannaus (Mo.), the Executive Secretary, pointed out that the agency's program doubled in 1947 and that there was considerable need for further expansion. Most of the growth in the past year centered around the opening of Ackerson House, the agency's fine new shelter for unwed mothers on Mercer Island. This program carries with it the rapid development of adoption services. The agency now maintains a program of foster-home care, adoptions, Ackerson House, service to refugee war orphans, and other casework services.

The Rev. A. H. Becker (A. L. C.), Administrative Assistant, interviewed members of the staff, board, foster parents, and co-operating physicians. During these interviews the work of the agency, which in 1947 had the care of over 200 children, was outlined. It was also pointed out that seventy children would probably be placed for adoption in Lutheran homes in 1948, as compared with twenty-one in 1947, and one in 1946.

Nine new board members were elected. They included Miss Martha Brune of Zion Church, Seattle, as a new board member for the Missouri Synod. The Rev. H. Stanley Holman (U. L. C.) was elected president of the board for a one-year term. Other officers elected were Dr. Emil Palmquist (Aug.), Seattle health officer, first vice-president, Mr. A. E. Bernhard (Mo.), second vice-president, Mr. Clifford Wold (E. L. C.), secretary, and Mr. Einar N. Botten (L. F. C.), treasurer.

R. S.

Synod's Board for Young People's Work and the Walther League

Synod's interest in the welfare of its youth does not end with confirmation. Its youth program is designed to give definite aid during the critical post-confirmation period, when youth needs the careful and sympathetic guidance of the Christian congregation. Synod's declared aim is to provide for its youth during the post-confirmation period continued training in Christian knowledge, in Christian living, and in Christian service. In order to help carry out an effective youth program, Synod has established or suggested the following administrative organizations: the Synodical Board for Young People's

Displays at a Walther League Conve

Work; the District Committees for People's Work; the Youth Commit the Congregation; and the Intern Walther League.

The synodical Board for Young P Work consists of five persons: two p two teachers, and one layman. As its duties this Board is to promote among young people in all Distric congregations of Synod and to enc and guide the activities of all e young people's societies throughout In these functions Synod's boar operates with the District committe

Synod has no youth organization own, but shares one with the other of the Synodical Conference. It rec the International Walther League a vises all its youth groups to affiliate This calls for the closest co-operat Synod's Board with the officials Walther League. Synod itself ha vided for that. It has directed its to effect full co-operation betwee Board and the Executive Board International Walther League, ina as the program of the International ther League is recognized by Syn its youth program. This is to be b about by exchange of representativ reports between these boards. "All matters pertaining to young people's

Meeting of the Synodical Board for Young People's Work

L. to r.: Mr. Paul Jabker, secretary, Mr. Gilbert Muchow, Rev. Walter Wangerin of the Walther League, Mr. Homer Gruber, Prof. L. W. Spitz, Rev. Clarence Peters, chairman

affect the congregations or Synod
be undertaken only upon approval
e Board for Young People's Work.
oard, on its part, shall encourage all
gations to affiliate their young
's societies with the Walther
e."

ıccord with Synod's wish, the closest
:ration exists between the Board and
eague executives. If possible, a
er of the Board attends the official
gs of the International Executive
which reciprocates by sending a
entative to the synodical Board's
gs. The minutes of the respective
are exchanged. Every other year
ıtheran Youth Conference has been
:ted as a joint endeavor. At this
day conference the synodical Board
with the chairmen of the synodical
t Youth Committees, and the execu-
ınd district presidents of the Inter-
al Walther League. The program
conference is worked out in mutual
tation.

s arrangement makes the splendid
es of the International Walther
e available for all youth organiza-
in Synod. On the other hand, it
ıtees to the International Walther
e the wholehearted support of the
cal organization. The International
er League program is Synod's pro-
The superb facilities and services
the League puts at Synod's disposal
it worthy of that distinction.

L. W. S.

aha Column Has a Word on the Lodge

MARY LANE:

adults are to blame for secret socie-
schools. Many of us act so fool-
ver college societies and lodges, and
n are apt to ape elders in their own
zations.

ll organization rituals were enacted
lic instead of behind closed doors,
amour would be gone. Not only
we be mortified, but we would be-
laughing stock. No wonder rituals
et societies are guarded so jealously.
y don't lodges clean house? They
lmitting many persons of doubtful
ter and are acquiring a dubious
tion. Almost anyone willing to pay
can now become a member in good
g until it is seen that they condone
ncy rather than condemn it.

d read the history put out by some
e societies. Recently I was advised
to the encyclopedia for the true
I did, and my findings were an eye-

en adults get the right perspective
ıt home and Church above activi-
ıtside of the home, youth will re-
its balance. I am not belittling the
lone by some organizations, but it
me to a point when an obituary
ns a man's lodge affiliation before
urch membership. Often services
nducted solely by a lodge member,
minister.

e, we need social and club activities
with our serious endeavors. But
should not be treated as something
ing to a sublime state. Age should
wisdom, not absurdity.

A GROWNUP

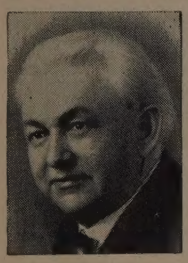
Don't let any one know, but I heartily agree with you. It seems to be an infantile performance to go through a lot of antics in secret behind closed doors, a performance that adults carry to a more extreme degree than young folks do.— Mary Lane's Column in *Omaha World Herald*, February 13, 1947.

Louis Nuechterlein

A Tribute

When the Rev. Louis Nuechterlein, pastor of Trinity Lutheran Church at St. Joseph, Mich., died January 16, streamer headlines across the front page of the St. Joseph *Herald Press* announced his passing to a shocked and saddened populace. Not only did thousands from all walks of life pass his bier as his remains lay in state in his beloved Trinity Church and throngs attend his burial, but dignitaries of the community and State united in expressions of sorrow and in glowing tributes to his sterling qualities and outstanding contributions to the community's welfare. What was he and what had he done to merit such distinction?

Pastor Nuechterlein was, above all, a humble Christian who rejoiced in the Lord always, even when, like other children of God, he had to bear the cross. This made him a devoted husband and a wise and loving father. His ministry as pastor of Trinity Church became his life's work. A visit to St. Joseph was not soon forgotten. Both in the parsonage and in the church a rare spirit of hospitality prevailed. Visitors could not but be impressed with the obvious relationship of mutual affection between pastor and parishioners. Pastor Nuechterlein loved his church and lived for it. Young and old loved him for his work's sake.



Louis Nuechterlein

He loved the children and the youth of his church. With wholehearted devotion he espoused their cause. During his ministry Trinity's school grew from a two-room to an eight-room institution. He was prominent among the men of vision, faith, and courage who contributed so much to the acquisition and development of Valparaiso University. Unstintingly he gave of his time and effort to this cause, serving for years as district chairman and from 1934 to 1940 as member of the Valparaiso Board of Trustees. Walther Leaguers everywhere will remember him gratefully and affectionately for his staunch support to their cause.

In his own Michigan District, Pastor Nuechterlein was for years recognized as an outstanding leader. At conventions, conferences, on important boards, as circuit Visitor, as contributor to District papers, his clear thinking, his lucid presentation, and his cheerful devotion to the Master's cause proved an invaluable asset to the District and an inspiration to his brethren, young and old.

Besides serving his District long and well, Pastor Nuechterlein, gifted with an unusual capacity for work, took prominent part also in our General Synod's work, serving on its Board of Foreign Missions, electoral boards, Army and Navy Commission, and in numerous other capacities.

In his community of St. Joseph he occupied a unique position of affection and respect in the hearts of his fellow citizens. He was not a political-minded pastor, but by his work in his parish he won the admiration of the entire community. His character as a Christian gentleman, his mindfulness of the divine injunction: "Seek ye the peace of the city," was generally recognized as an exemplary type of citizenship and proved an outstanding influence for good in St. Joseph.

Pastor Nuechterlein's last days were a fitting close of a happy and successful ministry. For about five years his health had been failing. None realized more fully than he that his days were numbered. Unafraid he informed friends that he was working "on borrowed time." His reaction was characteristic. His work "on borrowed time" involuntarily brought to mind the Savior's words: "I must work the works of Him that sent Me, while it is day; the night cometh, when no man can work." To the very last he gave his waning strength to the work he loved. But even had come. Three and one-half days he was a patient in Mercy Hospital, Benton Harbor, Mich., awaiting the end. In triumphant assurance of faith he spent the last fleeting hours comforting and cheering his loved ones.

A God-given knowledge of the Law and the Gospel made Pastor Nuechterlein a great preacher. His was an eloquence and a zeal born only of personal experience of God's grace in Christ. "I obtained mercy," and "I thank Christ Jesus, our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry." These inspired sentiments of the great Apostle Paul were reflected by Pastor Nuechterlein in the work he loved so well. Besides, God had endowed him with many excellent qualities. A striking appearance matched a unique personality that gained him friends everywhere. A practical realism was coupled in him with vision and the optimism of faith and courage. Sincere, earnest, and sympathetic in his passion for souls, he was gifted also with a fine, wholesome sense of humor, for which he will long be remembered in all parts of our Synod. All his gifts were devoted to the service of Him who loved us all and gave Himself for us and who has now of His grace taken Pastor Nuechterlein to the blessed realms in which mouths shall be filled with laughter and tongues with singing forevermore.

"They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." Dan. 12:3.

ANDREW ZEILE

From a Pocket Notebook

Some Texas jottings from an April week end. Houston is the same beautiful and busy commercial capital of the great Texan empire. Its missionary opportunities have not been overlooked by the Lutheran Church. There are still reminders of that early stage of congregational missionary interest, one of the earliest in our Synod, as distinguished from District work, and the part played in it by our

pastors of twenty years ago. New ventures are in the making, hindered only by lack of funds. Texas could make use of half a million in church extension loans for new churches, schools, and parsonages. Nothing so marked this visit as the distress of pastors and laymen viewing great opportunities and empty treasuries. Some have proposed moving the synodical Church Extension and Home Mission Departments to Houston, Austin, San Antonio, Dallas, or Fort Worth just for a spell. . . . At least here is that variety of Southern hospitality which is Texan. You were among friends. . . . The Missouri Synod churches have a *page* of church news in the big Friday *Houston Times*, the section being entitled Missouri Synod Lutheran Edition. . . . Feature: The Bible Study Workshop seems to be taking hold. Trinity reports an attendance of 500 at Sunday school. New names include Mooney, Thrasher, Breddin, Morris, Williams, Lignoul, in addition to some Deterlings, Kochs, and Muellers. . . . Also an announcement of a talk on Lutheran Unity by this writer. The group: Lutheran Men's Society, made up of about 400 men from all synods. Papers on the difficulties between synods had been presented by pastors of Missouri and A. L. C. at other meetings. . . . The meeting was at a fine Mexican restaurant, and the speaker had a full Spanish meal while the rest ate turkey. . . . Announcement was made that fifty worthy children from all Lutheran synods would be guests of the society at a Walther League owned camp a week in August. The problem of daily devotions and Bible class work was being solved. . . . Houston expects to beat Saint Louis in population in two years. Confucius he say, they want to move Dr. J. W. B.'s office down there from Chicago. . . . Dallas is still somewhat bitter against Fort Worth. These two great cities are too close together. Just now Fort Worth seems to be getting a big air field, which causes Dallas to hang out crepe. But it had the Shriners' Convention April 15. Much toned down compared with the former emphasis on majorettes, and the membership looked quite middle-aged, with some high blood pressure putting the brakes on the parade. The last float had a dozen M. D.'s with little black satchels and a pulmotor. We remarked to Rev. L. Poellot that the sight was a sobering one, and it might inspire a new membership campaign for the Ancient Arabics. . . . We had our evening at the Technical High School with the theme "The Lodge and the Church," sponsored by the Lutheran Men's Club (Mo. Synod). . . . Mr. H. T. Biar is president; at Houston, Mr. Harry White of the A. L. C. heads the Lutheran Men's Society. . . . We were quartered more than two miles from the hotels occupied by the Shriners and had a good night's rest. Southern hospitality just overlooks nothing. . . . Our last tangle with a lodge convention was at Saginaw in 1944, when we were camped out at the Fordney, which was host to a convention of Eagles, who acted more like buzzards, if you must remain in bird lore. . . . Texas has 265 counties, some as big as Delaware, and we have churches in 130. . . . Religious interest is high; the Baptists are reporting a great upsurge, with many conversions. . . . Everything here is on Texan scale. There is Roy Cullen, Southern Baptist layman, who is making a fortune in oil. One night he took out his fountain pen and gave away to Church and benevolence $160,000,000 (seven zeros is correct). And he had given $60,000,000 and his wife $40,000,000. . . . We must stop here. This is a great country, and we might start a belated campaign for the Evangelical Lutheran Synod of Missouri, Ohio, Texas, and Other States. G.

Letters from Readers

A CORRECTION

Since THE LUTHERAN WITNESS quoted the Rev. Bentrup of Annandale, Minn., for the proposition that "the passage Romans 16:17 does not occur in Luther's writings nor in the Book of Concord," N. M., Minn., W. R., Nebr., J. M., Ill., and G. K., Ill., find the charge, if it was that, against Luther unfounded.

(EDITORIAL NOTE: How it was possible to overlook the one reference in the index to the St. Louis edition we are unable to explain. Luther there (Vol. IV:1169 f.) quotes the text as a reference to "proud hypocrites," "the superstition of godlessness." But checking on a reference to the Walch edition (1741), we investigated the general index and find no less than nine verifiable references to the passage Rom. 16:17, 18. Vol. 2, 2392, Luther refers the verse to the hypocrites; 3, 1988 f. refers it to those living in mortal sin, in debauchery and drunkenness, servants of immoral lust; 4, 965, deceivers of the people, prowling like the wolf at night to attack the sheep; 4, 1538 ff., all those who substitute human laws for Christianity, ravening wolves, hypocrites; 7, 239 ff., furious enemies of the truth, disciples of Satan; 8, 2495 f., the Judaizers who were deceiving the Galatians, ravening wolves; 12, 550, example of avarice, which causes false teachers to oppose the Gospel, insult God and mislead souls; 19, 2006, "These words cannot be understood by anyone otherwise than directed to those who want to teach something well and better than the Gospel and Christianity, for he says not that they deny our doctrine but that they set forth another doctrine in place of our own. . . . Works of the Law and hypocritical piety absolutely opposed to the Gospel."

We conclude that Luther does quote Romans 16:17 f. and that he refers the passage to enemies of Christianity whom believers are to recognize and avoid as hypocrites, wolves in sheep's clothing. Obviously, one may disagree with Luther and apply the text also to errorists who are Christians sincere in their profession. When there are differences in interpretation, brethren must bear with one another so long as an interpretation does not violate the analogy of faith.)

SCIENCE AND RELIGION

The greatest thing in the world is religion. But many people think that science is all important and religion is outmoded. Now, the whole universe and everything in it is run scientifically. God is the Author and Director of it all. So how can there be anything but complete harmony between science and religion? God is the Master Scientist and the Bible is His Word. Just because some of our present-day scientists are unable to harmonize the wording of the Bible with some of their theories is no proof that the Bible is not true. Even some ministers of the Gospel seem to have difficulty in believing the story of the virgin birth and the divinity of Christ. But the greater the advancement of science, the nearer we find it is in harmony with the Bible. If for the time being a person cannot understand some things in the Bible and cannot prove them scientifically, he should take them in faith. There are many things, happenings in everyday life and in science, that we are unable to prove or understand, but we do not doubt them. Many have doubted that the earth can be des in the twinkling of an eye. And th atom bomb comes. If a million time atoms were released than when the nese cities were bombed, it is e understand how the whole earth co changed into dust and gas.

No man has ever made one see plant or tree and put life into it. S never saved a soul, and it has n purpose. It has helped to make u comfortable physically but has not our souls nor given us peace of m brought us fellowship with God.

Washington, D. C. H. N. WHE

(Mr. Wheeler has been a lecturer o conservation in the Department of Agric

THE GENERAL PRAYER

DEAR DOCTOR POLACK:

Thank you for the fine article WITNESS, "Our Neglected General P Not only is it neglected by disu even more by inattention. It is r people's prayer. So why not l people read it in unison? I hav this, and it is beautiful. Overseas theran Communion services which as chaplain the same practice was fo with the general prayer or the pra the communicants or with both. (I a minister has just been heard fo a period of time in the sermon. saves his voice from being heard so more and so soon after.) After abo or three readings there is beauty reading of the General Prayer in that commends making it a "co usage.

Brooklyn, N. Y. FRANCIS M. RU

THE MINISTER IN CIVIC AFF

What should the duties and obli of our minister and church be in to civil affairs of a given city?

A. C., Northern Illi

(Answer: His obligations are identi the obligations of every good citizen, city and State within the limits of his pr or calling.)

THE ONLY SYNOD—

Why does the Missouri Synod ta stand that we are the only Lutheran that is correct in doctrine?

A. C., Northern Illi

(Answer: The question is incorrectly It should read: Why do we of the Synod more consistently than others the truths which we confess with subscribe to the Lutheran Confessio make them operative in the life of the It is the note of arrogance lurking these terms that causes us to sense a to the future of our Synod as an eva body.)

Miscellaneou

Ordinations and Installations

(Authorized by the Proper Official

CANDIDATE

Ordained and Installed:

Kiviranna, Rudolf, in St. Matthew's Co tion, Manhattan, N. Y., by Pres. H. J. Judica Sun., March 14.

PASTORS

Commissioned:

Gerhold, C. Roland, as missionary for t in the New England States in First Boston, Mass., by Dr. J. L. Salvner Sun., April 4.

ızen, *E. H.*, as missionary in India in Immanuel Congregation, Chicago, Ill., by O. H. hmidt, Mis. Dom. Sun., April 11.

stalled:

ing, Martin H., in St. John's Congregation, ngen, Ind., by W. T. Vogel, April 11.
el, Elmer, in Zion Congregation, Tawas, ich., by Fred Bickel, Mis. Dom. Sun., ril 11.
elmann, Albert T., in Christ Congregation, rfolk, Nebr., by Oscar C. Decker, Quas. n., April 4.
u, Raymond J., in Immanuel Congregation, ellen, Wis., by W. G. Brockopp, Quas. Sun., ril 4.
ig, George C., in Holy Cross Congregation, reveport, La., by A. E. Behrend, Quas. n., April 4.
aum, Frank C., in Our Redeemer Congretion, Greenville, Ill., by Karl F. Breehne, as. Sun., April 4.
tzel, E. M., in Trinity Congregation, Fredicktown, and Zion Congregation, Gravelton, ., by M. C. Schaefer, Quas. Sun., April 4.
z, Frederick A., in St. John's Congregation, orence Station, Omaha, Nebr., by Elmer E. eller, Mis. Dom. Sun., April 11.
ig, J. W., in Redeemer Congregation, Marill, Mo., by William Jording, Quas. Sun., ril 11.
mann, O. F., in Hope Congregation, Westffe, Colo., by John L. Bundschuh, Mis. m. Sun., April 11.
ele, Martin F., in Trinity Congregation, awneetown, Mo., by Robert M. Jank, Mis. m. Sun., April 11.
ier, R. F., in Our Savior Congregation, eveland, Ohio, by Pres. J. H. Meyer, Quas. n., April 4.
fel, Rudolph, in Grace Congregation, nsas City, Kans., by O. H. Pooker, Quas. n., April 4.
ele, M. F., in St. John's Congregation, near owns, Ill., by Wm. Frese, Quas. Sun., ril 4.
, Paul Th., in St. Paul's Congregation, ermopolis, Wyo., by A. G. Johnson, Quas. n., April 4.
, Leonard, in Zion Congregation, Owego, Y., by H. Th. Stiemke, Mis. Dom. Sun., ril 11.
, O., in Zion Congregation, Grafton, Dak., by L. J. Mehl, Mis. Dom. Sun., ril 11.
ar, A. H., in Redeemer Congregation, ekskill, N. Y., by Pres. H. J. Rippe, Quas. n., April 4.
g, Albert C., in First Congregation, Elore, Calif., by J. A. Schlichting, Palm Sun., rch 21.

TEACHERS

, H. W., in St. Stephan's Congregation, ricon, Wis., by Pres. F. A. Schwertfeger, Sun. p. Tr., Aug. 31.
man, Cand. Willis, in St. Paul's Congrega-n, Waverly, Iowa, by Fred Boelter, Mis. m. Sun., April 11.

Dedications

Ill. The new organ of St. John's Congation (J. F. W. Horstmann), Easter Sun., rch 28.
alis, Wash. The new pipe organ of Peace ngregation (P. E. E. Hellwege), Jud. Sun., rch 14.
nport, Nebr. The new pipe organ of Peter's Congregation (C. G. Stockamp), l. Sun., March 14.
fu, Szechwan, China. The new church of ssiah Congregation (Tai Ch'iu Tao), rch 16.
Oak, Mich. The new pipe organ of St. il's Congregation (Otto H. Frincke), Quas. ., April 4.
oood, Oreg. The new organ of St. Paul's ngregation (J. H. Meissinger), Quin. Sun., . 8.
kana, Tex. The new organ of First Congation (R. W. Helberg), Laet. Sun., rch 7.

Cornerstone Laying

rin Falls, Ohio. The Valley Congregation . R. Kretzmann) for a new church, Easter ., April 4.
oro, Tex. The Christ Congregation (J. L. rzog) for a new church, Quas. Sun., ril 4.

Conference Meeting

rs' and Teachers':
wiso Pastors' and Teachers', Apr. 30 (9:30), Franklin Park (Rev. W. Bartling, pas-: Genesis 1 and Geology, with Special ence to North America and Its Topog-: Dr. A. H. Meyer of Valparaiso Uni-y. The Apocryphal Books of the Old and ew Testament: Dr. P. E. Kretzmann. — CONSTIEN, *Chairman*; H. C. LAUBENSTEIN, *tary.*

Synodical District Conventions

The Texas District of Synod meets June 7—11 in St. Paul Ev. Lutheran Church, San Antonio, Tex. (Rev. R. Wiederaenders, pastor). Essayist: Dr. A. M. Rehwinkel. Essay: "Love in the Church in This Last Age." — PAUL C. EIFERT, *Secretary.*

The convention of the *Ontario District* will be held June 8—10 at Seebach's Hill, six miles west of Stratford on Highway No. 8. Opening service will be held at 10:30 A. M. on June 8. Dr. Carl S. Mundinger, president of St. John's College, Winfield, Kans., will present an essay on "The Priesthood of All Believers." — C. J. KILLINGER, *Secretary of the Ontario District.*

The Oregon-Washington District will meet for its thirty-third convention June 15—18 in Zion Church of Snohomish, Wash. (Rev. P. H. Schaus, pastor). Essay: "The Church in the World." Essayist: Dr. R. R. Caemmerer. — R. W. RIMBACH, *Secretary.*

The Central District of Synod convenes June 21—25 at Concordia College, Fort Wayne, Ind. Opening service at Concordia Church (Rev. W. Klausing) on Monday evening, June 21, at 7:45 C. S. T. Confessional service at 7:15. Send announcements to Rev. Paul F. Miller, 225 E. Lewis St., Fort Wayne 2, Ind., by June 15. Since the convention expenses are borne by the District and the transportation is equalized, the housing committee asks each congregation to send to the treasurer of the committee, President Herbert G. Bredemeier, Concordia College, Fort Wayne 4, Ind., before the convention, the sum of ten cents for each communicant member of the congregation. During the convention the transportation expense, which the delegates are asked to advance, will be refunded. — W. F. DOCTER, *Secretary.*

Pastors' and Teachers' Institute

St. Paul's College of Concordia, Mo., announces another institute for the servants of the Church for June 8—10. Dr. Fritz will lecture on preaching, Dr. Ad. Haentzschel of Valparaiso on What is Truth?, Dr. John W. Klotz of River Forest on Evolution, and Prof. Walter Buszin on Liturgics and the Common Service. The fee for the three-day course is only $4.00. Living in the dormitories is free. — O. E. HEILMAN, *Chairman.*

Announcements

While as a Synod we do not pass judgment on the aims and objectives of The Lutheran Research Society and the editor of *The Eleventh Hour*, we hereby declare that Synod has no connection with the society, its leader, or its activity. — J. W. BEHNKEN.

Since Rev. H. Seyfert has accepted a call into another circuit of the District, *Rev. Edward C. Schmidt*, Oberlin, Kans., has been appointed as Visitor of Circuit 3. — W. H. MEYER, *President Kansas District.*

Independence, Kans., April 12, 1948

Mr. Benjamin A. Buck, Osseo, Minn., a public school teacher, has successfully passed a colloquy and is herewith declared eligible for a call as teacher in one of our schools. — ROBT. G. HEYNE, *President, Minnesota District.*

Request

Anyone knowing of Synodical Conference Lutherans living in Red Oak, Iowa, is requested to notify Rev. Harold E. Dueker, 708 Church St., Shenandoah, Iowa, immediately.

Available

Fifty-six small black *hymnals* (Eng.) in good condition will gladly be sent to anyone paying the transportation. — GRACE LUTHERAN CHURCH, Jesup, Iowa; REV. ROBERT E. OTTO, pastor.

Needed

Any congregation planning to dispose of church pews and school desks, please contact REV. H. J. LEHMAN, 611 N. Avondale Rd., Baltimore 22, Md.

Changes of Address

Pastors

Bentrup, Waldo W., Shattuck, Okla.
Bertram, A. H., R. 4, Waterloo, Iowa
Bloedel, H., 6414 Woodbine Ct., St. Louis 9, Mo.
Brietzke, H. F., R. 5, Gladwin, Mich.
Cattau, Raymond J., Mellen, Wis.
Dau, Erwin, 2914 Dodier St., St. Louis 7, Mo.
Derwig, Geo. C., 3436 Darien St., Shreveport 55, La.
Draheim, L. W., 2634 North 22d St., Kansas City, Kans.
Duever, Fred E., 2320 Burnett, Topeka, Kans.
Fellbaum, Frank C., 415 E. College Ave., Greenville, Ill.
Frentzel, E. M., 602 W. Main St., Federicktown, Mo.
Frinke, A. J. H., 67 Litchfield Ave., Depew, N. Y.
Fritze, Julius A., 1504 Lipper Ave., Higginsville, Mo.
Gallman, Lawrence, 621 Third St., S. W., Faribault, Minn.
Geisler, John H., 646 E. Hearon, Paris, Tex.
Goetjen, R. H., 604 Burde St., Port Alberni, B. C., Can.
Helms, Eugene F., 1129 West Hampton, R. 5, Gainesville, Fla.
Hess, Ralph, Lutheran Sanatorium, Wheat Ridge, Colo.
Huth, Harry, 1501 Robinson St., Regina, Sask., Can.
Keller, Prof. E. J., Libertad 1650 Jose Leon, Suarez, FCCA, Argentina
Kreft, G. G., Flagler, Colo.
Kurz, George E., 3965 Balfour Road, Detroit 24, Mich.
Lautenschlager, A. D., *c. r. m.*, R. 2, Jerome, Idaho
Luecke, O. W., 8922 Nelson St., New Orleans 18, La.
Mackensen, G. R., 1025 El Centro Ave., El Centro, Calif.
May, Nicholas, 1614 E. Main, Warsaw, Ind.
Mieger, O. W., 1111 S. Conyer St., Box 989, Visalia, Calif.
Miessler, W. R., 148 E. Belle Drive, Melrose Park 3, Ill.
Miller, Elmer I., R. 2, Box 225, Kokomo, Ind.
Mueller, Elmer E., 8320 North 28th Ave., Omaha 12, Nebr.
Mueller, Otto E., *P. em.*, 1405 Prospect St., Watertown, Wis.
Nickel, E. F., Bottineau, N. Dak.
Scheffel, Rud. W., 1518 North 32d St., Kansas City 2, Kans.
Schulz, Henry A., 30 Mallory St., Danbury, Conn.
Seltz, F. J., 1010 Edmund Ave., St. Paul 4, Minn.
Sengele, M. F., R. 1, Browns, Ill.
Soderstrom, Conrad, Box 122, Creighton, Mo.
Stuenkel, W. W., 903 Main St., St. Joseph, Mich.
Sullivan, Prof. Jno. F., 3127 W. Kilbourn Ave., Milwaukee 8, Wis.
Westendorf, J., 909 Eighth St., Rupert, Idaho
Wismar, A. H., 714 Hudson, Peekskill, N. Y.
Wolfram, Chaplain E. A., Jr., District Chaplains' Office, Broadway Pier, San Diego 30, Calif.
Wudel, Wm., Kennan, Wis.
Zimmermann, John, 1115 Washington, Eldora, Iowa
Zimmermann, R. F., *P. em.*, 6246 N. Newcastle, Chicago 31, Ill.

Teachers

Ahlbrand, Wm. P., 2905 North 47th St., Milwaukee, Wis.
Gugel, P. W., *cand.*, 5059 Three Mile Drive, Detroit 24, Mich.
Krause, Wilbert E., 913 Sunnyside Ave., Charlotte, N. C.
Kretzmann, F. Carl, 512 North 12th St., Fort Smith, Ark.
Stegemann, Marvin H., 225 W. Short St., Whittier, Calif.

THE LUTHERAN WITNESS

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All obituaries should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

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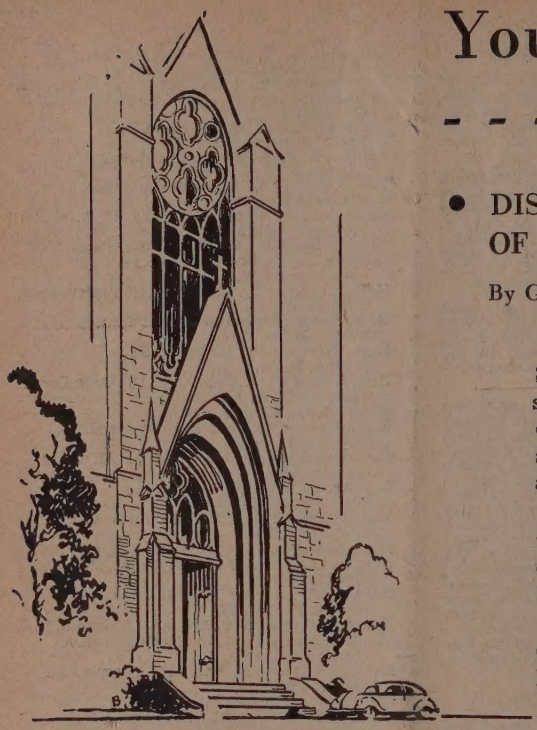
Your Church and Others
- - - *examined and explained*



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